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Editor

Public Spirit And United Purposes

DEMONSTRATIONS of mourning over the death of D. H. Moffat are still being made in Colorado. When there is centered in one man great public spirit, abundant means, faith in his associates and the spot in which he lives, and the subtle shrewdness to reason with clear sagacity from cause to effect; and such a man holds his way in a community and state for several years, the announcement of his death brings acute grief, for in an instant men and women in every grade of society realize that a pillar, on which thousands leaned trustingly, has fallen.

If we run back in thought over the founding and growth of the cities of the country, we find that in nearly every one that has shown phenomenal growth, from ten to fifteen men have been the moving cause. Suddenly quite half a million people poured into San Francisco. As a rule they were brave and royal people.

A good many drifted swiftly to the mines. But as they made quick fortunes they returned to San Francisco to engage in business; thousands more made periodical visits there, to spend little fortunes that they had made; but, though it was clear that on that site beside that bay, and within that Golden Gate, one of the permanent capitals of commerce was to be built; not much that was fair appeared above the sand hills for many years.

Harry Meggs had the right spirit, but had not the backing and he plunged until he found himself inextricably in debt and fled in one of his own schooners. He landed in Valparaiso, took some railroad contracts and made a little fortune, then went up the coast to Peru and made more, and sent back to San Francisco the last dollar of his indebtedness and full interest; but his name was under obloquy for years. The man who, by his zeal and energy and public spirit, lifted San Francisco out of its ancient grooves was W. C. Ralston, backed by Wm. Sharon and the Comstock lode. In a material way Ralston was the most alert, commanding and public spirited man that ever came to the west coast. He liked to swing great enterprises, but he wanted every one around him to prosper. But finally he died in disgrace. Sacramento was noted for years as the most prosperous of California towns. The secret was the working together of about one dozen of her citizens. Los Angeles has sprung from her climate and tropical fruits and oil industries, but Los Angeles lay prone for many years.

We think the chief credit for Seattle's wonderful advance may be traced to less than fifteen men. Certainly the phenomenal growth of Denver may be ascribed chiefly to some twenty or twenty-five men, in the front row of which was Mr. Moffatt. We do not think the people of this city appreciate what a dozen men have done here in the last half dozen years, but this city has not been like any other. The site and surroundings and everything needed are here, but the people have not worked together.

The antagonism for years was acute; two distinct, fundamental forces have been struggling here for mastery, and necessarily the antagonisms have held the city back. It is not over yet, but it is growing less, and has reached a point where, would the leaders of the dominant party but announce that their ancient solemn promises would henceforth be kept, and live up to that, the city and state within five years would be the envy of the republic.

Too Late, By Nineteen Centuries

OUR private opinion is that the Bishop of Albany, so to speak, put his foot into it when he refused to permit Mrs. Grannis to speak in his cathedral, and backed his refusal by quoting from St. Paul. When St. Paul made that order he was not speaking as an inspired saint; he was not propounding any spiritual law; but was merely as a crabbed old bachelor dictating a church organization. When the Bishop of Albany quoted that absolute law, he was ignoring both the history and the emancipation of nineteen centuries. At the time Paul spoke, woman was a slave, subject to man's will. All that a man had to do was to write on a piece of parchment to his wife that she was divorced and hand it to her, and the business was done. Women were not educated, and the average man was a tyrant and treated woman always as an inferior. And still, we suspect, that even St. Paul permitted women to sing in church; even as Solomon had women singers; even as Miriam led the stately anthem that celebrated their deliverance from Egypt.

This decree of the Bishop of Albany is all the more harsh because spoken in the United States, for it is in direct antagonism to the spirit of our institutions. And then think for a moment what this lady's office is and what was to be the nature of her theme. She is President of the National League for the promotion of purity. Is that a proper thing to snub?

No doubt Bishop Doane is a devout Christian, and that his daily prayer is that he may serve his Master faithfully.

But he is a man merely, and it is strange that in all his study, the thought has never come to him that one of the chief triumphs of his creed has been the emancipation of women, and through that the exalting of man, and the superior enlightenment of men where women have thus emerged from the ancient slavery and taken their place by man's side. In the hour of His earthly dissolution the Messiah bent to speak to His mother; to a woman was given the first message of His resurrection; in all His earthly history there can be found no words of His toward women, but words of tenderness. Did Bishop Doane think in the life-time of Julia Ward Howe, that it was wrong to permit her to speak in church, or in

any other place where the very foremost men congregate?

Does not both sacred and profane history ring with the names of women, who were a light to the world?

Has not the building up of this free land been due as much to her women as her men? Not in public of course, but in bearing the burdens of redeeming the wilderness, and making the home the alters out from before which has emerged all that has made our nation great? No ecclesiast ever ought to say of women, what the Master never could have been made to say, while on earth.

All For "Sound Money"

AGENTLEMAN in New York writes to his newspaper that he is paying for his eggs precisely the same price per dozen that he paid in 1876 and cannot understand it. He ought to. If he will look over a New York newspaper's price list in 1876, he will find that gold was selling at a premium of perhaps 25 per cent over the legal tender notes, which constituted the money of the people at that time.

Now he pays in the same currency which, by a fiction of the law, is called "as good as gold." The difference is that, in 1876, gold was at a premium over paper. Now they are, in theory, of the same value, but ever since the demonetization of silver, gold has carried an inflated value, measured by all the products of labor, and as the paper is redeemable in gold, it, too, has the same inflated value.

The inflation of gold was 50 per cent, measured by all forms of property, save interest-bearing securities. This had to be in so far as one half of the world's real money was changed from primary money to a commodity; the whole burden was placed upon the other half, and that it doubled—that is, that all other forms of property, measured by it, fell fifty per cent, was but the action of an inviolable law.

Is it not jolly to look back and remember how rejoiced the Eastern people were to see their property fall 50 per cent in value, in order to secure what those benevolent Eastern interest-gatherers called "sound money." That the great accumulation of gold since has reduced, in this country, the premium on gold about one half, or to about the difference between gold and legal tenders in 1867 but it still maintains its full premium when measured by the products of the Orient; hence our export trade is killed to that country while the Chinese can send to us their silk and rice and wool and iron and steel and all the multitude of their products at prices which, measured in our money, are 50 per cent cheaper than they were in 1876. We have seen exhibited by our congresses and presidents and our great Eastern press some wonderful statesmanship in these last twenty-five years, have we not, in order to secure "sound money?" But how much of that sound money have you got?

Superficial Training

THE DONS who preside over Oxford university report that the American students arriving there are not well grounded in their studies; that they are not thorough, that they have skimmed over too many things and have been drilled too superficially in a few. We